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recoiled? Was it the hypnotised person's belief which created the wall?" etc. The two interpretations, the one attributing the effect to a magnetic power, the other to suggestion are typical. The former is bolder: he goes "beyond" hypnotism.

Our author is one of those who go beyond hypnotism, and is not satisfied with the theory that suggestion explains all. We may add that he regards telepathy as a sufficiently established fact. Telepathy finds little support among scientists in Germany, and Dr. Schmidkunz complains, in a circular letter to "Professor Wundt's and other Savants' Critical Saltomortales" of the cool and depreciative treatment which his book *Psychologie der Suggestion* received at the hands of men of science.

κρς.

L'HYPNOTISME DEVANT LES CHAMBRES LEGISLATIVES BELGES. Par J. Delbœuf.

Paris: Felix Alcan. Pp. 80.

In a recent number of *The Monist* Prof. J. Delbœuf gave the reasons which have induced him to come to the conclusion that "persons in an hypnotic condition preserve at least a sufficient portion of their intelligence, their reason, together with freedom of action, to prevent them from committing deeds that neither their conscience nor their habits approve of." This opinion is entertained by many other hypnotists, but the more general opinion is that "suggestion" may be made use of for criminal purposes. Such is the case especially in France and in Belgium; and acting on that supposition the medical faculty of the latter country promoted in the legislative Chamber a law interdicting public hypnotic séances, and reserving the practice of hypnotism as a therapeutic measure exclusively to medical men, as well as the treatment of insane persons and those under twenty-one years of age. Professor Delbœuf, who is not a medical man, naturally objects when those who but a few years ago would have classed him and his fellow hypnotists as charlatans, seek without reason to reserve for themselves the promising field of labor opened up by the researches of others. He maintains that men are born hypnotisers as they are born artists, and therefore to exclude all but medical men from the application of the hypnotic power will often prevent its use for curative purposes. Moreover it is a serious question for those who possess this natural gift. They might perform the most praiseworthy actions and yet be subjected to a legal penalty. Professor Delbœuf states that by hypnotism he cured a youth eighteen years of age of a mania for stealing (*la manie du vol*), and thus saved him from unmerited dishonor. On another occasion he had charge of a young wife who was possessed with the idea of murdering her children, and after all other means had failed he was able to remove the idea by suggestion extending over a period of eight days. He properly asks whether the performance of such actions ought to be treated as criminal.

The real question to be considered, however, is whether the practice of hypnotism is likely to be made use of for criminal purposes if it is permitted to every one. We much doubt whether any actual case of such an abuse has been legally established, or whether suggestion could lead to the perpetration of a criminal act unless

there was a predisposition in that direction. Professor Delbœuf makes use, however, of an apparent paradox which would seem to render abortive any such law of prevention as that above referred to. It is that there is in reality no such thing as hypnotism. M. Bernheim writes in a letter given in the present work, "for my part, in the thousands of hypnotisations I have practised, I have never seen the least inconvenience result. Undoubtedly very impressionable subjects can, under the emotional influence of auto-suggestion, present certain nervous troubles; but these a prudent operator can always calm by suggestion." Professor Delbœuf relates several cases of this kind within his own experience, which shows that severe nervous pain can be removed by simple assertion that it does not exist. He affirms that "the so-called hypnotic sleep is only a sign of suggestibility, and that it is not at all necessary to suggestive therapeutics."

We may conclude this notice of a very interesting contribution to the discussion as to the true nature and operation of hypnotism, by quoting the conclusions arrived at by the author as to the proper mode of regulating its practice. He suggests that representations of hypnotism should be permitted subject to the measures which regulate public spectacles; that any one should be allowed to become a hypnotiser, as he can become a shampooer or a truss-maker; that the hypnotist who gives remedies should be punishable, since he exercises the art of curing without a diploma; that he should not be allowed to hypnotise minors without the consent of the family; and that he should be forbidden to treat a sick person without the written authorisation of a medical man and under his direction. This rule Professor Delbœuf, although he disapproves of the law which forbids the practice of medicine to those who have not a diploma, has always acted on. He thinks that if medical men then studied hypnotism and practised it themselves, hypnotisers who had no diplomas would soon have nothing to do. This spirited defence by Professor Delbœuf of his views will be widely read. Not the least interesting portion of it is the criticism, with which it ends, of "the affair of the brothers Vandevor," where we read that he is designated by his opponent M. Masoin "*doux et bon vieillard*" and "*l'homme cheveu*"!

Ω.

UEBER DEN HAUTSINN. By *Dr. phil. et med. Max Dessoir*, Privatdocenten an der Universität zu Berlin. Separat-Abzug aus Archiv für Anatomie und Physiologie. Physiologische Abtheilung. 1892.

This pamphlet, a reprint from the *Archiv für Anatomie und Physiologie* of 1892, is an elaborate and careful investigation into the *modus operandi* of skin sensations. The first part is a discussion of the theory of sensation in general containing (1) an analysis of the ideas *Gefühl*, *Empfindung*, and *Wahrnehmung*, (2) a critique of Johannes Müller's doctrine of specific energies, (3) an exposition of the objectification of sensations. Feeling (*Empfindung*), according to the author, is, no magnitude, its main feature is intensity, quality becomes important only in sensation (*Wahrnehmung*). For the psychology of skin-sensations, we have to note the

great influence of accompanying feelings (*Mitempfindungen*). The second part is devoted to the author's investigations of the sense of temperature. Dr. Dessoir rejects Blix's point theory; he regards the idea of two different end-apparatuses for warm and cold sensations as an unfounded assumption, and claims that the temperature sense is one mode of sensation possessing two qualities. The intensity of temperature sensations depends not only upon the *vis viva* of the heat in the stimulus, but also upon five other factors (1) the size of the surface affected, (2) the duration of the affect, (3) the thickness of the epidermis, (4) its conductivity, and (5), last not least, its temperature. κρς.

RECHERCHES D'OPTIQUE PHYSIOLOGIQUE ET PHYSIQUE. By *Clémence Royer*. Brussels
Imprimerie Veuve Monnom. 1892.

The first part of this brochure consists chiefly of an examination of the theories of M. M. Hirth and Chaveau on chromatic sensation. The talented authoress disagrees with the view entertained by M. Chauveau, that the sensations of contrast which are fused cerebrally, so as to give, when viewed with both eyes, a white image, are subjective in an intellectual sense. The result is purely physico-physiological, as it is even assuming the intervention of M. Hirth's *interior eye*. Mad. Royer regards the eyes organised so as to effect a fusion of the colors and forms depicted on the two retinas, and she accepts the conclusion of M. Hirth, that they lessen the real polychromism of objects, the inability to perceive the infra-red and the ultra-violet rays concealing from us a considerable part "of the palette of nature and of its chromatic scale." The authoress refers with approval to the theory of M. Charpentier that the complementary colors correspond to inverse undulatory phases, which are destroyed by interference in the field of vision.

The second part of Mad. Royer's pamphlet is devoted to a consideration of the photography of colors, and the theory of light. It points out that the photography of colors, which has been effected to some extent by M. Lippmann, must be a physical and not a chemical process. It is the result of the periodic compressions of the sensitised silver-surface, due to the shocks it receives from the light undulations of the ether, which so modify the surfaces of the silver atoms that they reflect colored rays identical with those received from the object photographed. With reference to the propagation of light, the authoress affirms that the atoms of matter, as well as those of the ether, which differs from matter only in being imponderable and without inertia, are centres of emanation of a continuous and impenetrable fluid, which is however indefinitely expansible or compressible. The size and form of atoms will thus depend on the compressions they receive, and they will be able to accommodate themselves to the spaces to which they are confined by the resistance of the atomic groups by which they are surrounded. But the world may be regarded as consisting of three sorts of atoms: (1) those of the ether which possess their primordial unity of expansive force and are endowed with perfect elasticity; (2) those of ponderable matter, which have lost a portion of their expansive